MIRMAH,

OR, THE

Deceitful Witnesſs.

A

PROPHECY of *SOLOMON*

Now firſt and ſeaſonably diſcovered; wherein the Deceitful Witneſſes of *Rome* are made manifeſt to all; And our *Proteſtant* Witneſſes are Juſtified, Praiſed, and Defended; chiefly the late happy Diſcoverers of the

Romiſh Plots & Deceits.

By *WILLIAM RAMSAY*, B. D. Lecturer in *Iſtleworth*, and Chaplain to the Right Honourable *Thomas* Earl of *Oſſory*.

BEING A

SERMON

Preached *Novemb.* 5. on PROV. 14.25.

A true Witneſs d l.vereth Souls: but a Deceitful Witneſs ſpeaketh lies. Or, as the Original ſignifies, *The Lord of Rome ſpeaketh lies.*

LONDON,
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MIRMAH.

TO

JOHN RAMSAY of *Bewick* in *Northumberland*, Esq;

AND TO

Major *ROBERT RAMSAY*

His Brother, Health and Felicity.

Dear Brothers,

THis *Dedication becomes both you and me, being design'd for a publique engagement of such mutual affection, as becomes three only Reliques of a most ancient Family, never yet stain'd with any spot of Dishonour or Disloyalty. The one of you God has made Steward of the Estate of the Family; which though greatly diminisht by the death of our Great unkle,* John Ramsay *late Earl of* Holderness, *&c. without Issue, and too soon after by the death of his Brother and Heir*

Sir George Ramsay *our Grandfather, who left my Father too young to manage Affairs; and by the last Kings Warrs, in which my Father rais'd a Troop of Horse at his own sole Charge, and suffer'd much; and by the death of our Eldest Brother before the Kings Return, and of our Dear Father quickly after; yet the God of our Family is the same still, and can raise it again in due time: Only be we thankfull for his present great favours; and serve we him in the advantageous stations wherein he hath placed us. The other of you, God has renown'd with Military Skill and Action at home and abroad, as he did many of our Family before, and lately two great unkles, Collonel* Ramsay *and Major General* Ramsay *under* Gustavus Adolphus. *I am placed between you, as in Age, so in Station; a Steward and a Souldier too, but in Spiritual matters; wherefore let me now be as a mediant term*

of

of union to joyn ye in one. I think I am the first of our Family of this Function, at least in England. *Wherefore, as the Function it self is Honourable and Divine, give me leave, to the Honour of my Choice, to essay something in Vindication of the Truth; I may say, in Vindication of our Church and State. For the Truth, which I here assert, hath receiv'd such solemn Attestations from King and Parliament, from all manner of Testimony, that to deny or oppose it, were to give the Lye to Church and State, and to affront the Throne as well as the Pulpit. I particularly stand engaged to bear this Testimony, being more intimately acquainted with the Principles and Practices of the Church of* Rome, *by occasion of my Forain Travel for twelve years among them. Now this Plot is justified by those Principles, and highly prais'd, defended and rewarded by that Church: Therefore those Prin-*

Principles are manifestly condemn'd by this Plot, and that Church to be detested for it, to be denyed, and utterly forsaken by all that love the Truth and the Gospel of the Peace of Jesus, to whom you are daily commended by the most earnest and hearty Prayers of

Your truly loving Brother

and Servant in Christ Jesus,

W. Ramsay.

A SERMON

PREACHED *Novemb.* V. 1679.

PROV. xiv. 25.

A true Witneſs delivereth Souls: but a deceitfull Witneſs ſpeaketh Lies.

THis is a Prophecy, as well as a Proverb; and *Solomon* was a Prophet as well as a Proverbialiſt; as appears in many other places.

We ſhall firſt conſider it as a Proverb. So it contains two Propoſitions; The firſt, the Character of a True Witneſs: *A true Witneſs delivereth Souls.* The ſecond, the Character of a Deceitful Witneſs; *But a Deceitful Witneſs ſpeaketh lies.* Both Characters are very compendious, and very diſtinctive, as Characters ought to be.

The Character of a true Witneſs conſiſts in two things; the one expreſs'd, the other immediately

mediately implyed. The thing expreſt is the Motive, End, and Effect of his Teſtimony, *To deliver Souls. A True Witneſs delivereth Souls. Matſiel nephaſhoth*, that is, reſcueth others from Oppreſſion or deſtruction: and this is the motive and end of his Teſtimony; not to hurt or oppreſs any, or to condemn or to deſtroy the guilty: but to deliver the guiltleſs, to maintain the Truth, to defend Innocence, and to deliver the Innocent from thoſe that would oppreſs them. A True Witneſs accuſeth a Murderer, bears evidence againſt him, and the Murderer is juſtly ſentenced and condemned to death: But the end of the Teſtimony of the true Witneſs, is not the death or deſtruction of the Murderer, but the preſervation of men, that the evil of Murder may be taken away. This then is an eſſential Character of a True Witneſs, the end of his teſtimony is to deliver Souls; *A True Witneſs delivereth Souls.*

Whence follows a Second thing, an individual Property of a True Witneſs. The end of his Teſtimony being Truth and Innocence, the preſervation and deliverance of Souls; He will never ſtain his teſtimony with a Lye, nor harm his own Soul, or wrong his Neighbours Cauſe with an untruth. This is evidently included in the firſt, as alſo in the term of a True Witneſs;

neſs; eſpecially as the Hebrews term it, *Hed-emeth*, that is, *A Witneſs of Truth.* If then he be caught in a Lye in his Teſtimony, he cannot have the credit of a true Witneſs. For that's a ſure Proverb which went a little before the Text, *Prov.* 14. 5. *A faithful Witneſs will not lye.* The end of his Teſtimony is not his own profit, much leſs anothers harm. The Guilty man deſerveth death; yet a true Witneſs accuſeth him not that he may dye: but as *Hed-emeth*, as *a Witneſs of Truth*, he ſpeaketh the truth for truths ſake; and accuſeth the guilty to deliver the Innocent. So this Character is eſſential, *A true Witneſs delivereth Souls*; that is, the end and effect of a Witneſs of Truth is this, to deliver them that are Innocent.

From this, The Character of a Deceitfull Witneſs is plain, conſiſting in the two oppoſite points. The end of a Deceitful Witneſs is not to deliver Souls, but to draw Souls into harm; and his means to that end is always a lye; yea, he attains not his end eaſily without many lyes. Therefore his Character is this, *A deceitful Witneſs ſpeaketh lies*: *Japhiah cheſabim*, that is, *breatheth* lyes, as he breatheth the air; or uttereth lies eaſily, or rather of neceſſity, even as a man breatheth: and ſo the word is rendred, *v.* 5.

A false Witness will utter lies: Which is to be understood too; that a false Witness cannot be long hid: for his own lies shall discover him. So were the two Elders, the false Accusers of *Susanna*, discovered by *Daniel*. And God the Great lover of Truth will not suffer the truth to be long oppresst by the lyes of men. Therefore *Solomon* tells us, *Prov.* 19. 5. *A false Witness shall not be unpunished, and he that speaketh lies shall not escape*; and repeats it again *v.* 9. *A false Witness shall not be unpunished, and he that speaketh lies shall perish.*

Thus much of the Text, as it is a Proverb, and contains the Characters of a True and of a Deceitful Witness. We shall now discover in it a double combination of Propheeies. First, A Prophecy of Christ, the Great Witness of Truth on one hand; and of Antichrist, the Great Deceitful Witness on the other. Secondly, A Prophecy of true Protestant Witnesses, on one hand; and of Deceitfull Romish Witnesses on the other.

First, We have here a distinct Prophecy of Christ the Great Witness of Truth; as we gather clearly from the Property of the terms in themselves, and from conference of them with other Scriptures. The terms in themselves are

proper

proper to Christ. He only is properly, *Hed-emeth matsiel nephashoth, The Witness of Truth that delivereth Souls*, whom the Spirit knew when *Solomon* thus wrote. Every other true Witness is term'd *Hed-emunim*, as *v.* 5. that is, *a Witness of truths*, or of true things, a faithful Witness; but Christ is *Hed-emeth, The Witness of Truth*, or *Truth it self*, or the Prime-Witness, or the Witness of all Truth. This is likewise the style of the Prophets and of the Apostles, *Isa.* 55. 4. *Behold, I have given him for a Witness to the People*, &c. Rev. 1. 5. *Jesus Christ the faithful Witness*, Rev. 3. 14. *The faithful and true Witness*. Likewise Jesus Christ is properly he *that delivereth Souls*: for he came to that purpose, and therefore is he called *Jesus*. And in the style of the Prophets too, this term of *Matsiel* is appropriated to God. As *Dan.* 6. 27. when God had deliver'd *Daniel* from the Lions, God is there styled, *Meshesib ou Matsiel, He that delivereth and rescueth*, that is, Souls from destruction, as *Daniel* from the Lions. Then this Proverb of *Solomon* is a distinct Prophecy of Christ, *A True Witness delivereth Souls*; that is, The great witness of Truth, Christ the Truth it self, shall come; and shall deliver the Souls that believe on him.

From this it is easie by the Rule of Opposites

to interpret the ſecond part of the Proverb, which is a Prophecy of Antichriſt the great Deceitful Witneſs. And a very remarkable Prophecy. For the Spirit of God in *Solomon*, not only here foretells the obvious ſignification of the words, that there ſhall be an Antichriſt, a great Witneſs of Deceit, who ſhall ſeduce Souls with Lies, in oppoſition to *Hed-emeth*, that great Witneſs of Truth, who ſaveth Souls by Truth. But *Solomon* further by the words (if he, that readeth, underſtandeth) points out that Antichriſt who he is; and by the name he gives that *Deceitful Witneſs* in the Text, tells us diſtinctly, that it is *the Lord of Rome*, or *the Great one of Rome*. For the Word of the Holy Ghoſt, the Hebrew word, which the Vulgar Tranſlation renders, *a Deceitful Witneſs*, is in the Maſorethan contraction *Mirmah*, in Original latitude *Maromah*, in Radical expreſſion *Maroum*, and ſignifies every way, literally and grammatically, *the Lord of Rome*, or, *the great one of Rome*. This, though I think never obſerv'd before; yet to him that will inſpect the Hebrew Tongue, will be as clear as *Columbus* his Land to the firſt Diſcoverers. I have writ a peculiar Diſcourſe which makes this fully plain, and intelligible, and certain, and ſhews the

the Myſterious Number of the Beaſt to be undeniably proper to this Name in the Text; which Diſcourſe ſhall follow this in the Preſs: At preſent I ſhall only take occaſion to give you a paſſing view of the thing it ſelf.

The thing aſſerted is this. Theſe words of *Solomon*, *A Deceitful Witneſs ſpeaketh lies*, are to be render'd from the Hebrew, *The Lord of Rome ſpeaketh lies.* The proof depends wholly upon the underſtanding of the Hebrew word; and we know that in difficult or obſcure places, eſpecially in Prophecies, and moſt peculiarly in ſuch as concern the Name or Diſcovery of Antichriſt, it is ſaid, *Let him that readeth underſtand*; and, *Here is wiſdom. Let him that hath underſtanding count the Number*, &c. So that we muſt not expect the thing to be obvious; but rather a thing hid a long time; but when once diſcover'd, very clear to all. So is this preſent Word of the Text, in the Hebrew *Mirmah*, or *Maromah*, or *Maroum*. This plainly, literally, and grammatically, ſignifies *the Lord of Rome*. For *Mar* in Hebrew is a Lord, and often us'd for *Baal* or for *Adon*, ſays *Buxtorfius*; as *Dan.* 2. 47. *Mare-malchin*, *A Lord of Kings*. 1 Cor. 16. 22. *Maranatha*: *The Lord cometh*. And *Romah* or *Roum* in Hebrew is the ſame with *Romë* in Greek,

Roma

Roma in *Latine*, and *Rome* in Engliſh. Then *Maromah* plainly, literally, and grammatically ſignifies *the Lord of Rome*. Therefore the Text is to be render'd thus: *The Witneſs of truth*, which is Chriſt, *delivereth Souls*. But *Maromah*, *The Lord of Rome ſpeaketh lies*. Both words and ſence agreeing thus, I can ſee no difficulty in the thing: yet I ſhall add another fair Etymology of the Word, and but another can be given.

The Word, however contracted or dilated, *Mirmah*, *Maromah*, or *Maroum*, has in it the force and ſignification of three radical words, *Marah*, *Roum*, and *Ramah*: From the ſecond the Name of *Rome* is Originally derived, and *Romulus* from *Rome*; not *Rome* from *Romulus*. The firſt ſignifies *to rebell*; the ſecond *to be lofty in pride*; the third, *to ſupplant* or *to deceive*. Now if *Rebellion*, *Pride*, and *Deceit*, be not the propereſt characters both of the City, and of the Lord of *Rome*, let all judge that know *Rome*; certainly characters, by which the Spirit of God has diſtinguiſht that City from all others. And we know that *Rome*, with the Lord-Popes thereof, has openly rebell'd againſt the Kings and Emperours to which it was ſubject, and has exalted it ſelf in pride above their heads,

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and has deceiv'd the Nations of the Christian World with *all* manner of *deceivableneſs*, as the Apoſtle ſpeaks, 2 *Theſſ.* 2. 10. Then the Lord of *Rome* is that *Mirmah*, *Marimah*, or *Maroum*, of which *Solomon* propheſies, *A Deceitful Witneſs ſpeaketh lies.* That is, *Maromah* ſhall ſeduce and deſtroy Souls with lies; as *Hed-emeth* ſhall ſave and deliver Souls through the truth.

From this reſults a ſecondary Prophecy, of true Proteſtant Witneſſes, on one hand; and of deceitfull *Romiſh* Witneſſes, on the other. For, as the Lord of *Rome* is found here to be the great deceitful Witneſs oppoſite to Chriſt; ſo the ſubordinate *Romiſh* Witneſſes muſt needs be thoſe deceitful Witneſſes, which are oppoſite to the ſubordinate VVitneſſes of Chriſt; which as they are called Chriſtians from Chriſt, ſo are they called *Proteſtants* from their oppoſition and proteſtation againſt the VVitneſſes of *Rome*. Thus the Text will import this. *A True Witneſs*, that is, *a Proteſtant Witneſs, deliver-eth Souls, but a Mirmah, a Romiſh Witneſs ſpeaketh lies.*

This Prophecy might be made good throughout all the points of Controverſie between us and them, which concern Souls: But I ſhall confine my Diſcourſe to two moſt eminent cauſes

cauſes of Fact, that is, the *Powder-plot* of *Ann.* 1605; and the Plot of 78. or of the laſt year, if it may not rather be term'd a Plot of preſent being. My buſineſs will be this: To prove unto ye, that in both Plots, no leſs in this than in that, the Prophecy of *Solomon* is fulfilled; That the Proteſtant VVitneſs is the true VVitneſs, and delivereth Souls: but *Mirmah*, the Romiſh VVitneſs is *the deceitful Witneſs*, and *ſpeaketh lies*.

Firſt, That our Proteſtant VVitneſs was the true VVitneſs, as touching the Powder-plot; VVe have three unqueſtionable Arguments: 1. The Unanimous Declaration of the whole Kingdom by Publick Vote in Parliament, by vertue whereof this Fifth of *November* has been obſerv'd now Seventy four years. 2. Matter of Fact; The Plot was not only contriv'd, but carried ſo far on, that there wanted nothing but the Sitting of the Parliament, which ſcarce a day before was prevented by an obſcure Letter which gave occaſion to ſearch under the Parliament-Houſe, and the Powder in ſufficient quantity was found ready laid, Man and Match ready, nothing wanting to blow up King and both Houſes of Parliament the firſt moment of their Meeting. 3. The Confeſſion

of

of ſome eminent Plotters who gloried in the fact, though the reſt utterly denyed it, or extenuated to nothing the guilt of the Roman Church: and of late they ſeem ready to confeſs that Plot, that they may better be believ'd in their obſtinate denial of this.

But Secondly, I ſay of this Plot of 78. We have no leſs, yea, we have greater Evidence of this, than ever *England* had of that. 1. As touching the firſt kind of Argument.

That of the Gunpowder-Treaſon was declar'd by the Vote of One Parliament, which was ſufficient: but this by ſeveral Votes of ſeveral Parliaments, *Nemine contradicente*. And by publick Edict all the Churches of *England* kept ſolemn the 11th. day of *April* laſt, and I doubt not but will have a Memorial as perpetual as that of *November* 5th.

2. As for matter of Fact, we have more real evidence of Fact in this, than was in the *Powder-plot*. For, though the Powder, Man, and Match were ready; yet no Execution was done, not a hair of any mans head ſinged, nor did the ſmell of Fire paſs on any man: But in this Plot, moſt fearful Execution has been done. The chief of our Cityes, and the chief Emporium of *Europe*, turn'd to Aſhes, with the

most dreadfull combustion that the Fire-works of Hell and *Rome* could effect. Great Conflagrations of our best Burroughs, and of many other most considerable, and some re-built, places. Yea, this Plot has drawn the Sword too, to a dreadful Execution; to the most horrid Murder of the most considerable and worthy Magistrate of the Royal City and County. In whose Blood we may read aforehand the bloody Sentence which shall be pronounced against us, if Papists by Plot, Policy, or Power, can ever be Masters over us.

In the Gunpowder-treason the design was discover'd by way of Riddle, only in one obscure Letter no man knew whence: but in this Plot we read their horrid Designs at large, in many Letters, packets of Letters, *Colemans*, *Harcourt's*, and several others.

In the *Powder-plot* a few obscure Actors were discover'd; but in this not a few, not obscure; whereof several have been tryed with excess of Clemency, and found guilty by the fairest Evidence. Many yet expect a Tryal, of whom we can say nothing: but this is certain, much more matter of Fact is already prov'd in this Plot, than ever was prov'd in the Gunpowder-treason.

As

As to the third kind of Argument, the Confeſſion of the Guilty. If we take not things ſuperficially, we ſhall find more conſiderable Confeſſions of the Papiſts, and of the Plotters themſelves in this Plot, than was in the Powder-treaſon. For, 1. In the Powder-treaſon we find but One, and him for a ſhort time too, that in abhorrence of that Plot (which was evident before) came and made diſcovery of the Complices, and of their deſigns and proceedings. But in this Plot we have at leaſt ſix conſiderable perſons, who were for ſome years active among the Plotters, and privy to all or moſt of their deſigns, and theſe men, in a Conſcionable dread and abhorrency of the helliſh plot, have diſcover'd it, to the full ſatisfaction of King and Kingdom, as appears by many publick Declarations. That we may truly ſay, to the Papiſts and plotters, We judge and condemn ye from your own mouths: your ſelves are your own Witneſſes.

2. As for thoſe executed Plotters, who at their death and Execution denyed the Fact, and with moſt fearful Execrations profeſſed their Innocence: if we weigh their words well, which are but words; we will find them to contain a Confeſſion moſt ſuitable to them-

ſelves, and more convincing to us, than if they had confeſſed in plain terms, as ſome of the Powder-plotters did. For, 1. The conſtant Form that they us'd in their Proteſtations, did not deny the real thing, which is the plot; but they denyed that which we mean by the plot; that is, they denyed all deſign to murder the King, or to ſubvert the Kingdom, or by any rebellious way to alter Religion. For in plain Engliſh, according to their principles, without Equivocation, they deny our King to be King, or that his is the Kingdom, or that to Kill him is Murder, or that to raiſe an Army againſt him is Rebellion, or that to bring in Popery is to ſubvert the Kingdom or Church: But on the contrary, they are ready to maintain to death, and to profeſs in flames, that the Pope has the Right of this Kingdom, and can give it to whom he pleaſeth; and that *Charles Stuart* is an Heretick, and no King; and (which is an horrour to ſpeak) that it is no Murder, but a moſt Godly and Heroick Act to ſtab, ſhoot, or poyſon him. Wherefore, although they deſign'd all theſe things moſt earneſtly, yet this was not to plot againſt Church or State, but to defend both. Therefore, they dyed not as guilty of the leaſt Act

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or Thought againſt King, Church or State; but as the true Subjects and zealous Inſtruments of both, and ſo they commended their Souls into the hands of God, expecting a Crown of Martyrdom in Heaven, and the Worſhip of Martyrs on Earth. And, as for ſome extern Acts, of *meeting*, *conſulting*, *ſubſcribing*, &c. they were not bound to give their Enemies advantage by Acknowledging ſuch things; but rather utterly to Deny them all, for the advantage of ſo good a Cauſe, and for the glory of the holy Church. Thus, I ſay, that very Form of Denyal, which the dying plotters uſed, is a fair Confeſſion ſuitable to themſelves, and more convincing to us (eſpecially of the guilt of that Church) than if they had confeſſed the fact in plain terms, as ſome Powder-plotters did. And I have yet further reaſon to ſay ſo.

For in the *Powder-plot*, thoſe that confeſs'd it, confeſs'd it to glory in it. Not one Prieſt confeſs'd it to repent of it. Which is more wonderfull than our preſent caſe. They dyed glorying openly in that horrid Plot, as one of them boaſted, that he had wrought under ground in his Shirt till he ſweat. But now in this plot, the eyes of the Nation are ſo open'd,

and

and all diſcern ſo clearly the horrour of ſuch Facts, that the moſt impudent Devils of Hell could not openly glory in ſuch things. The *Jeſuits* then and Romiſh Plotters had good reaſon to change their Council ſince the *Powder-plot*, and to preſcribe to their Martyrs another Form of Confeſſion to be us'd at their Martyrdoms: and that they did ſo, is to me a certain thing. Indeed the Form they us'd was very ſubtilly contrived, but is not wonderful at all to them that are acquainted with their methods of Equivocation; which is an Art of no ſmall Circle, and teacheth how to equivocate moſt, when they moſt proteſt againſt it; as the Liar never lies more, than when he ſwears he lyes not at all. And what is Equivocation but the moſt deceitful Art of Lying? proper to theſe deceitful Witneſſes.

Yet I ſay this; That holding the Principles of the Church of *Rome* to be true, as theſe men certainly held, even at their death; they might proteſt themſelves to be innocent from all manner of plotting or acting againſt the King or Kingdom, without any Equivocation at all. For without all Equivocation, this is certainly true in their principles, that the Pope has the Right of the Kingdom of *England*, and he that acts

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for the Pope, cannot act againſt the Kingdom: And I dare ſay, that for this very principle, there are hundreds of Prieſts ready to dye, and would expect the Worſhip and Crowns of Martyrs ſhould they dye ſo. For among them, he that dyes for the Cauſe of the Pope, is a more glorious Martyr than he that dyes for the bare Cauſe of Chriſt. So *Anſelm* and *Becket*, thoſe Rebels, are as glorious Saints as any in the Romiſh Kalendar; and *Becket's* Feaſt is *primæ Claſſis*, equal to Chriſts; but the Feaſts of the Apoſtles are *ſecundæ Claſſis*, a Form below.

I ſay then, thoſe that dyed for this Plot, made more Confeſſion than thoſe of the *Powder-plot*. For thoſe of the *Powder-plot* made but one Confeſſion of the Fact, glorying openly in it. But theſe have confeſt both Fact and Crime; for by a ſubtle artificial Form of Juſtification they made a Confeſſion of the thing: And alſo, by not daring to boaſt in it openly, as their Brethren had done before, they made a Confeſſion of the Crime; and of the ſhamefull horrour of it. And certainly the horrour of the Fact, and publick ſhame, was the only reaſon, why theſe new kind of Martyrs, Martyrs of *Maromah*, made no more open Confeſſion. And I verily believe, if *England* do its part,

to

to make this Romiſh plot evident to the world, it will prove ſufficient to make *Rome* and her Religion ſtink, that no King or people in the World ſhall endure it.

Thus we have all the Evidence we can require concerning theſe horrid plots of *Rome*. And this plot of 78. has no leſs, yea much more Evidence than that of the *Powder-treaſon*, and greater Evidence cannot reaſonably be demanded: yet greater Evidence I doubt not but a ſhort time will produce. But we have produced enough to our purpoſe, to ſhew, that according to *Solomons* Prophecy, the Proteſtant Witneſſes are true Witneſſes, but *Maromah's* Witneſſes deceitfull.

I need not ſay much more to explain the Epithete of the Prophecy: That the Proteſtant Witneſs *delivereth Souls*; but *Maromah's* Witneſs *ſpeaketh lies*. For it's plain, our Witneſſes, God be bleſs'd, have deliver'd our Souls, even the Soul of our King, and of the beſt of his people, from moſt fearfull deſtruction. And in this late Plot, our Witneſs has deliver'd us, not from one way, but from many wayes of deſtruction. For the Plotters had prepared all the Inſtruments of Death that Hell could produce; Fire and Sword, Jeſuit-powder and Balls,

and all the new *Ignatian* Inventions: Nay, Poyſon and Dagger too, even for the King; Armies at home, Armies from abroad. They had gather'd men of all Profeſſions, and almoſt of all Nations, to carry on the work. We cannot now inſtance ſo much, as future times may. But this we can ſay, *Engliſhmen, Iriſhmen, Scotchmen, Frenchmen*, and very probably men of the other neighbouring Nations, not only Martial men, but Divines, Lawyers, Phyſicians, Aſtrologers, Religious of all Orders, all have been deeply plotting againſt us. And from the mouths of all theſe devouring Beaſts our Witneſſes have deliver'd our Souls. Well then may that be repeated to their praiſe; *A True Witneſs delivereth Souls.*

I will add, that in all probability the very Motive and End of the Teſtimony of our Witneſſes was to deliver Souls, not their own, but ours. For, whoſoever will conſider the certain Dangers which theſe Witneſſes underwent by offering ſuch a Diſcovery, and the uncertain Iſſue of making out their Evidence, and withſtanding their Adverſaries, which they could not be ignorant of; muſt needs conclude, that nothing could move theſe men to offer at ſuch a Diſcovery, but either the force of an affrighting

Conſcience, or an invincible love of Truth, or a natural Sympathy and heart-melting Compaſſion towards their King, Countrey, Friends and Acquaintance, all ready to be fearfully Maſſacred; or in fine, an irreſiſtible Impulſe from God, who by thus defeating the Plots of Men and Satan, and by making their own Tongues to fall upon them, would ſhew himſelf to be God indeed; a God that loves to ſave and not to deſtroy; a God that can puniſh the Wicked by their own works, and preſerve his own as it pleaſeth him; A God who loves to do good and great things by his own hand, and for his own Names ſake, who exalts his Mercy above all his other Works, who only diſpoſeth of Kings and Kingdoms; whom all Kings and Kingdoms, ours eſpecially, ought to ſerve and fear, to praiſe and magnifie for ever and ever. Let then *Solomons* Proverb be ſpoken in earneſt of our Witneſſes, by way of prophecy and of praiſe; *A true Witneſs deliver-eth Souls*: *But*, of Romiſh Witneſſes, the other part is no leſs verified, *Maromah*, *A Deceitful Witneſs ſpeaketh lies*. He will do it on his Death-bed, at the Barr, on the Gallows; and which is more, at the Sacrament. Nay, theſe men were bound by the Sacrament to lye, both [illegible]

Life

Life and in Death, and that by a Triple Sacrament, of an *Oath*, of *Confession*, and of the *Eucharist*. They died like *Judas*, as wickedly, but more politickly. He confeſt, and was aſham'd, and hang'd himſelf. They were aſham'd, and would be hang'd rather than confeſs.

I might add, to ſeal the veracity of our Witneſſes; that whereas the *Romiſh* Witneſſes, even packs of them, as that pack of St. *Omers*, and that of *Stafford-ſhire* too, have been overtaken in palpable Lies and Contradictions: yet the minuteſt Criticks of our time, and thoſe not a few, nor a little buſie, have not been able to fix, ſcarce a ſeeming Contradiction, on the Teſtimonies of our Witneſſes; no, not on their longeſt Narratives, which is a ſtrong evidence of their ſincere Veracity. But becauſe perhaps neither their Narratives nor their Teſtimony is yet at an end, I ſhall ſay no more of that, but conclude,

Firſt, with a word to theſe Witneſſes. Let them proceed in a faithful Teſtimony, with courage and confidence in the God of Truth, ſpeaking and avowing the Truth for Truths ſake; not to confound their Enemies, (yet the Confuſion of their enemies will juſtly follow;) but let their deſign be to preſerve the Inno-

cent, to ſerve the Church of God, to ſave their King, and his People, *to Deliver Souls.* Following the Example of their Lord and Maſter, that *Hed-emeth*, That Great Witneſs of Truth, whoſe glory is to ſave, and not to deſtroy, and who came to ſave his Enemies, if they would have been ſaved.

Secondly, A word to theſe deceitful Witneſſes of *Rome*, and to all Papiſts that are led by their Deceits. O ye *Bar-Jeſuses!* The Word of God is fulfilled concerning you, which he ſpake by his Servant *Paul*, 2 Tim. 3. 13. *Evil men and Seducers ſhall wax worſe and worſe, deceiving and being deceived.* You firſt began to equivocate with God and your own Conſciences, *ſpeaking lies in hypocriſie, having your Conſciences ſeared as with a hot Iron*, 1 Tim. 4. 2. Then you proceeded to equivocate with one another, The Pope with the Prieſt, and the Prieſt with the Pope; and the Prieſt with the People, and the People with the Prieſt; deceiving each other with great and glittering words, of *Catholick*, and *Infallible*, of *Papal* and *Apoſtolical power*, of almighty *Bulls* and *Briefs*, of *Jubilees*, *Pardons*, *Diſpenſations*, *Indulgences plenary*, *ſemiplenary*, *ſuperplenary*, (with all the Market-ſtuff-terms of *Penance*, *Maſs* and *Purgatory*; and you have deceived many

many Nations with these your deceitful Lies, poor *England* for many Ages. At last you came to that Supremacy of Equivocation, that your very Head and most holy Lord, calling himself, *The Servant of the Servants of God*, and the most humble Servant of Kings, means to serve them only as his Vassals, to destroy them at his pleasure, and to Curse all them that serve them in a better sence. And see what progress you have made in that Service. First, you took upon you to Crown Kings; you soon took leave to Censure the Kings you Crown'd; then to Excommunicate them, then to Depose them, and to raise and arm their Subjects against them; and this way failing, you take the Crown into your own hand, and give it to what Vassal of yours you please. But all these open methods failing, you proceeded to Fraud and Stratagems; but Frauds above ground failing, you went under the Earth as deep as Hell, to blow up King and People with *Powder-mines*: But these too failing, you brought the Lake of Fire and Brimstone on the Earth, and refin'd double and treble all the Arts of Hell, and you laid a Plot which you thought invincible, and that Heaven and Earth could not defeat it. But Heaven has shewn its power in *England*, and you are utterly con-

confounded; and the God of Heaven seems now to say of you, 2 *Tim.* 3. 9. *They shall proceed no further, for their folly shall be made manifest unto all men.*

And now, You *Papists* of *England*, I hope the Folly, the Deceitfulness, the hellish Cheats, the damnable Principles, the Devilish Practices, the Antichristian Religion of *Rome* is manifest to you all: And that whether you have been concern'd in this Plot or no, yet you will never be concern'd with such Teachers more, to be led by their Deceits, nor continue Members of so hellish a Body, under the influence of so devilish a Head.

Now we, for whom God has done such wonderfull things, what manner of persons ought we to be? How ought we to love, to serve, to praise, to fear, to obey, to follow to death, our God and Lord Christ Jesus! who is the true and faithful Witness, who delivereth our Souls from Death, who has so often and so wonderfully deliver'd this Kingdom, and I believe will deliver it from all its enemies, especially the Enemies of his Gospel, and has promised to do great things for us, and seems to provoke us to love, even while we provoke him to Anger. That he may make us fit to receive his Favours to the end,

Let

Let us pray.

O God, *who gavest the Son of thy Love to the World, to be* the Witness of Truth, *that by the power of his Grace, and by the light of his Gospel, all men might be deliver'd from Darkness and eternal Death: But men receiving not the Truth in love, thou didst send them strong delusion to believe the lies of Antichrist* the deceitful Witness. *But in great and tender Mercy thou delivered this Nation from that Delusion, and hast by late and miraculous Providence deliver'd our King and People from the horrid Ploes of* that Man of Deceit: *O let the Glory of thy Truth still shine upon us, and be thou our God, and we thy People, and let* the Great Witness of Truth *seal this Mercy for ever. And let every faithful Soul say,* Amen.

FINIS.

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